/143 cont./

411 the upper end of the shaft (strips of leather or neck tendons of a large antelope); c, shaft.

/144/ With the exception of the iron point of the throwing lances, all the weapons are manufactured by the Auin themselves.

[439] The lance points reach the interior of the Kalahari from Lake Ngami through trade.

411 The lance point (see Fig. 6) is the Bushman's most valuable
435 possession. One hardly ever sees such points in a settlement, even if he comes unannounced, but only the shafts that go with them. In this respect the Bushman is so suspicious that even within the settlement he always hides the points, usually by burying them.

[422] Every adult Auin possesses one or more spears.

411 The iron point is inserted into the wooden shaft somewhat loosely so that it can easily be taken out. The upper end of the shaft is wrapped with a strip of antelope skin or antelope neck tendons. The point also serves as a tool for handwork in place of a knife.

[482] When the lance is carried, for which a leather strap like a rifle sling is used, it is commonly protected by a small leather cover (Photo. 25i). [Fig. 7 appears here.]

The manner of holding the bow and arrow when shooting seems to be fairly arbitrary. I have recorded the most common methods pictorially (see Photos. 29 to 32).

The bowstring is made of animal tendons twisted together. The strings were always pushed up on one side and fastened at the other (see Figs. 7a and 7b).

Composite bows do not exist.

The arrows are made exclusively from reeds which merely need to have grown straight to supply the ready-made arrow shaft. At the upper end, where the loose arrowhead is inserted, and at the bottom, where a simple, ordinary notch is made, the shaft is always wrapped with a flat, narrow grass band. Sometimes places in the middle of the shaft are wrapped. The length of the arrow shaft varies between 48 and 52 centimeters.

Feathered arrows do not occur.

411 The art of making arrows and arrowheads is a common posses-
463 sion of all adult Auin. There are no special arrow makers.

An exception to this is the manufacture of iron arrowheads, which is practiced only by some individuals, usually older persons.

/151 cont./

438 objects of exchange: veld food, meat, articles of clothing, and utilitarian objects. It appears that barter is also carried out in a smaller circle. To the "child of the moment," something different is always preferred.

[443] Markets are not held.

The chains of ostrich egg shells have a certain fixed value
[435] since they are highly coveted. A leaf [Platte] of tobacco likewise has a fixed value.

/152/ This means that under all circumstances, wherever
[436] one goes, both tobacco and chains can be traded. Only in this sense is it possible to speak of money substitutes. I am convinced that with a sufficient number of tobacco leaves [Plattentabak] in one's pocket, and without any provisions, one can live by barter, that is, if the Bushman himself happens to have anything.

The only things that one might not be able to obtain from the Auin in exchange for tobacco are lance points.

The Auin is unacquainted with our custom of indicating
804 length with two fingers of one or both hands. Length is indicated by pointing with one finger to the index finger of the other hand or to a stick.

A "fathom" is indicated by extending both arms, in a manner similar to ours.

As a "dry measure" they use one or both cupped hands, the latter held close together.

Another dry measure is made by crooking the arm and filling the hollow between the arm and chest with a cloth, or both arms are crooked with the hands fastened together in front of the body and the hollow is filled with a cloth.

We also have the saying "an armful."

The hide cap is also used for measuring.

As rough as the measures are, they nonetheless appear to have a certain, though naturally quite inexact validity. I have observed how a Bushman exchanged "an armful" of veld food for tobacco. The owner of the tobacco did not deem the goods he received sufficient, and the other had to add "a handful."

Weights are estimated. Naturally, an object for comparison is always present.

Weights are estimated, as among us, by briefly lifting the weights to be compared, one after the other. Even the accompanying

301 431 The most highly valued gifts are the traditional ornaments of ostrich egg-shell beads, especially the wide headbands and necklaces of five or six strings of beads reaching to the umbilicus. The creamy white is becoming to them. They like European beads also, of all colours, though white is definitely their preference. The only thing they do not like about beads, Gao Beard told us, is shortness of the string. After ornaments, the /Kung value implements or utensils, *//gwashi* or dance rattles, which have required time and care to make, but perhaps more especially valued are metal objects and pots. The latter are obtained by trade. The /Kung do not trade among [438] themselves. They consider the procedure undignified and avoid it because it is too likely to stir up bad feelings. They trade with the Bantu, however, in the settlements along the B.P. border. The /Kung offer well-tanned antelope hides and ostrich egg 439 shell beads. For these they obtain tobacco, beads, knives, axes, malleable metal for making arrow-points and spear-blades, and occasional files and chisels, fire-strikers, and pots.

The odds are with the Bantu in the trading. Big, aggressive, and determined to 435 have what they want, they easily intimidate the Bushmen. Several /Kung informants 439 said that they tried not to trade with Herero if it was possible to avoid it because, although the Tswana were hard bargainers, the Herero were worse. /Qui said he had been forced by a Herero whom he was afraid to anger to trade the shirt and pants we had given him as our parting gift in 1952 for a small enamel pan and a little cup. /Ti/kay had more gumption. A Herero at the beginning of a negotiation with him brought out a good-sized pile of tobacco but took from it only a pinch when it was time to pay. /Ti/kay picked up the object he was trading and ran off. ≠Toma said with amused exaggeration that ' a very good Herero, a respectable one, will give a handful of tobacco for five cured steinbok skins. A bad Herero will give a pipeful (he showed the size of his fingernail) for three skins.' The Tswana values are a little better. A well-tanned gemsbok hide brings a pile of tobacco about 14 inches in diameter and about 4 inches high. The values vary. Some that were reported to us were three rooibok, duiker, or steinbok skins for a good-sized knife, five strings of ostrich egg-shell beads for a spear.

439 The /Kung have become dependent on metal, especially knives, axes, and arrow-
[438] points. They have been able to trade enough for every man to have these implements.
[439] They could, however, exist without them and do still use a few bone and wood
[441] arrow-points. Poison makes their arrows deadly, not penetrating power. The pots are Ovambo or Okavango pottery (the /Kung make no pottery themselves) or European ironware. The /Kung like to have a pot around to borrow sometimes; not [458] everyone wants to carry one. They cook mostly in hot ashes. More for their novelty, I thought, than for their worth, the /Kung trade also for old oddments of cloth garments (they weave neither cloth nor mats), pieces of blankets, basins, &c.—things they do not really need—but which they like.

Tobacco they need ' to make the heart feel better '. Oddly enough for these pas- 276 sionate smokers, tobacco was not given so much emphasis in gift-giving as one might 431 expect. They do make gifts of tobacco, but when anyone lights a pipe he passes it around anyway; all present drag smoke into their lungs until they almost faint and it has not mattered much who owned the tobacco.

302 431 Eland fat is a very highly valued gift. An eland provides so much fat that people